

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

JANUARY, 1876.

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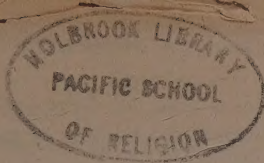
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JANUARY, 1876.

NO. 1.

AMERICAN MISSIONARY ASSOCIATION.

ACHIEVEMENTS FOR OUR SECOND NATIONAL CENTURY.

Our first century began with a war for *national* liberty; its close was signalized by a war for *personal* liberty. Both were successful. The nation's freedom has endured for a hundred years; and not a slave can be found beneath its flag.

What great achievements await its second century? One at least is *caste-eman-cipation*. The profoundest question of European civilization to-day is that of LABOR—not merely the relation of labor to capital, nor of the wages of labor, but of the class environments of the laborer. In Europe a man is expected to remain in the rank in which he is born; he is educated for no other, and his social surroundings bind him to it. Hence there is *class* discontent—the accumulated growth of ignorant and crushed generations. This is the volcano beneath the old world. The very weight of the pressure which holds it in check will make the explosion more fearful when it comes.

Portions of America are free from this element of danger—class distinctions are unknown. The poor man of to-day, or his son, is the rich man of to-morrow. All avenues, political, social and commercial are open to all. But there are portions of our population that present the European problem in an aggravated form. It is not merely *class* distinction, but *caste* oppression. The Indian, the Chinaman, the Negro, are hedged in by strong bars. Color brands them as a class, and past degradation is linked with the color. The ready remedy suggested by this caste hate is to exterminate the Indian and prohibit the further immigration of the Chinaman; but the Negroes number millions, and can neither be crushed nor colonized. Their labor-condition as slaves, with its ignorance and oppression and its outrage upon the public conscience, was the volcano that well-nigh rent the nation. Their labor-condition now, if its ignorance and degradation continue, will inevitably convulse the nation again.

Europe can only relieve herself of danger by the education of her masses, and the dissolution of the galling restraints of social and political inequality. America's caste distinctions are more glaring, more inconsistent, and hence more dangerous. The caste-oppressed races constitute America's danger, or her duty, in her second century. This is not a question for politicians and parties. They have thrust at it until it is pushed beyond their depth. Its solution is not by changing the local

or political standing of the colored man, but by elevating him. *As he rises, the fetters break*, and he takes his places by the side of the white man, because his worth, wealth and talent make him his peer.

There is another great struggle shared by America with Europe—that of *religious liberty*. Papal nations in Europe are in rebellion against Rome. Prussia defies her. Gladstone sees the struggle coming to England. We see it in this country in the conflict over our common schools. No where will victory be easy. Rome never surrenders. She temporizes but always renews the battle at the fitting moment. If defeated in one country she renews the conflict in another. She has not failed to see her danger in Europe and her hope in America. Her plans here are deeply laid and quietly but zealously pursued. In no part of the nation is this more marked than among the Freedmen of the South. Her success with them is more apparent every day. Protestants may not realize it till the danger is imminent. But whether realized sooner or later, Americans have here one of the conflicts of this new century.

A third duty awaits us: *the enlargement of missionary labor*. Europe's bottom question, as we have said, is that of labor. She has also a surface question—the partition of the Turkish empire. This may occasion war, but it will be a war of governments, a mere struggle for power and territory. It will alter maps, but it will touch directly no fundamental life issues. Yet it will have wide and varied bearing. Let us point to one. England will rule Egypt. She now has her canal, and will control Africa in the interests of commerce and Christianity, as over against the Slave-Trade and its inflexible ally, Mohammedanism.

It is marvelous how African exploration is attracting the world's attention. A few years since curiosity was divided between Africa and the North Pole. How little now do men care for the latter, how increasingly for the former! The next hundred years will make a new world in Africa. The Missionary will be the great civilizer and empire founder. Our emancipated slaves must be prepared for the great part they are intended by Divine Providence to take in this glorious work for their race.

Our annual salutation to our readers is in the above suggestions. Our hope is that we and our friends may have a humble share in some of the great events that lie before the nation. If the views here expressed are correct, then the people for whom we are, and have been, toiling, will have an important relation to some of the gravest achievements of the next national century.

APPEAL TO SUNDAY-SCHOOLS.

The American Missionary Association has nearly ten thousand colored children in its schools, while many more of great promise are debarred from the privilege of attendance for the lack of means. The great want of the colored people is competent teachers and preachers for the five millions of the race in this country, and the hundred millions in Africa. In most of our schools, the sum of \$70, in addition to what a student can earn by work out of school hours, by teaching in vacation and in other ways, will enable him to clothe himself and attend school during the year. Many of these students are orphans—they are all poor—and belong to a people who have been bitterly wronged for generations. Will not each of our prosperous Sunday-schools support at least one student in one of our Institutions at the South? We cannot pledge correspondence between the student

and your superintendent, but we promise a Sunday-school letter from the South each month, in the "American Missionary," which will give valuable and interesting information respecting the work.

Communications may be sent to any of the officers of the A. M. A., 56 Reade Street, New York City.

A SOUTHERN CONGREGATIONAL CONFERENCE.

The Fifth Annual Meeting of the CENTRAL SOUTH CONFERENCE was held recently in Nashville, Tenn. It represented about twenty churches in the central portion of the Southern States. It was composed of black and white ministers and delegates—no color line being drawn or thought of. It welcomed a few visitors to a share in its deliberations, and here again were whites and blacks. On the Sunday it filled the pulpits of the colored churches of the city and of one white church which extended an invitation for supply.

The meeting was a good one. The narrative of religion was encouraging. Two topics of much interest were discussed: The Influence of Romanism on the Freedmen, and the relations of the Freedmen to Africa. On the latter subject, the Papers and Addresses at the Annual Meeting of this Association were in part read before the Conference, and produced a marked impression—awakening a new enthusiasm for the preparation of missionaries for Africa. We learn that, since the meeting, preliminary steps have been taken at Fisk University to organize a "Society for the Evangelization of Africa"—its members pledging themselves to *pray, give or go* as God shall enable and direct. The students of Fisk are represented as "aglow with the subject." We hope the flame will burn bright and steady, and extend to all our institutions in the South.

SYSTEMATIC GIVING.

We print to-day, the addresses at our recent Annual Meeting, relating to Systematic Giving. If we mistake not, they will be found unusually interesting, containing striking facts, occurring in the foreign field as well as in home churches, illustrating the happy working of the plan. We believe the churches need to test most thoroughly this means of developing their benevolence, and consequently their power in extending the Redeemer's Kingdom.

In this connection we take pleasure in commending to attention a tract of 16 pages, entitled: "A Percentage of One's Annual Income for Charity," by Augustus C. Cheever, D.D. We shall be glad to furnish this Essay to any of our readers who shall make application (inclosing a three-cent stamp), to W. E. Whiting, 56 Reade street.

DORCHESTER, SOUTH CAROLINA.

Our readers will readily recall the historical notice we gave not long since of the Church of Old Midway, Liberty county, Ga. It will be recollected that that church has had several changes of location. It was first in Dorchester, England; then in Dorchester, Mass.; then in Dorchester, S. C., and finally in Midway, Ga.

In "Harper's Magazine," for November, we find an interesting sketch, well illustrated, of the strip of territory lying back of Charleston, S. C., and between the Cooper and Ashley rivers, remarkable as having once been the site of villages, villas and stately mansions, the residence of the old aristocracy of South Carolina. This territory was the location of the third Dorchester. The village is now a

desolation, and only two or three structures survive to mark the spot where it was. One of these is the old Congregational Meeting House.

We have copied that portion of the article from "Harper" relating to Dorchester, and present it elsewhere for our readers.

THE KHEDIVE AND THE SLAVE TRADE.

In the last "Missionary," we held out the expectation that we would, in this, publish the Addresses at our Annual Meeting which referred to the Khedive of Egypt and the Slave Trade. We find, however, that the reports of those speeches are so meagre and unsatisfactory that we are compelled to relinquish the idea.

We may as well say here that we are compelled to defer for want of room much valuable material which we hope to present in a future number.

BEREA COLLEGE, KENTUCKY.

This is the title of a neat little volume of 108 pages. It gives a detailed account of Berea and its College. From its origin, Berea—its school, church and colony—has enlisted the warmest sympathy of the officers and friends of the American Missionary Association. It was a pioneer in the South, and endured, with apostolic heroism and kindness of spirit, the bitter persecutions that fell to its lot while slavery existed. When emancipation came, it was ready, in the same Christian feeling towards white people and black, to go forward with its educational work for both races. It has had, in part, its reward. Beyond any other institution in the South, it has seen the caste prejudice give way, and its pupils have come in nearly equal proportions from the two races. It is now favored with good buildings, an excellent corps of teachers, and is in all respects prepared to do an enlarged work, with the uncomfortable drawback of a lack of adequate provision for the support of its teachers. Old time abolitionists and all true friends of the white and black people of the South can find, as we believe, no better way of benefiting both than by aiding in the support of Berea College.

Of the little book before us, we can speak in commendation. Our "Missionary" and Annual Reports have given much information respecting Berea, but this is more full. It gives the history of the school and the town, with biographical sketches of the prominent teachers and interesting information as to that portion of Kentucky—its people, prejudices and prospects. It will repay the reading.

AN EDUCATIONAL MOCKERY.

Such is the appellation Mr. Wm. C. Goodloe gives to the colored school law of Kentucky. This law at present provides \$15 per year for every fifty scholars, or thirty cents each. It holds out the prospect of free schools, in consequence of which many neglect to provide private schools for their children. By some singular law of estimates, it reckons the school age of colored children from six to sixteen, while the school age of white children is from six to twenty. In its practical working, colored children receive about one-ninth as much per scholar as white children. We are glad to see that the colored people of this Commonwealth are alive to these facts, and that it is probable a petition, signed by a large number of citizens of both colors from all parts of the State, will be presented to the legislature, asking for exact justice. And we hope that body will signalize the coming year by providing for every child equal and adequate school privileges.

REPORT OF THE INDIAN COMMISSIONER.

This is a very valuable document, both in its history of the year's operations, and in its suggestions relative to the future. It fully vindicates, by its basis of accomplished facts, the President's policy of peace, not alone as an agency for good to the Indians and the honor of the nation, but as sound political economy in the prevention of waste and extravagance of Indian wars.

The Commissioner calls attention to the fact that almost without exception the reports from the agencies are encouraging, giving unmistakable evidence of advance in the civilization of the Indians.

The number of Indians reported is 278,962, of whom 42,000 able bodied Indians, representing nearly as many families, are undertaking self-support, and their success is represented by a crop of 2,404,000 bushels of wheat and other small grains, and 471,580 bushels of potatoes and vegetables; the number of acres cultivated shows a gain of 145 per cent. in five years and 600 per cent. in ten years.

Alluding to the many false rumors that the Sioux Indians were about to go to war, the significant fact is related that when they relinquished valuable hunting grounds and privileges, they asked that nearly all the \$25,000 given them as a compensation should be given in cows, horses, harnesses and wagons for agricultural purposes, and the Commissioner predicts with even more confidence than last year, that a general Indian war is rendered impossible, and that not more than five hundred fighting Indians can ever be brought to co-operate together. The recommendation heretofore made, that civilized laws be provided for the government of the Indians and the punishment of wrong, is renewed. On the question of the transfer of the care of the Indians to the War Department, the report shows pretty conclusively that by so doing we should deprive them of one great element of civilization, the cultivation of habits of self-support by systematic continuous daily labor.

The purchasing and forwarding of supplies, it is thought, may well be committed to the War Department, as it has facilities for that work which the Department of the Interior does not possess. The Commissioner recommends that this be done, or increased facilities be furnished to the Indian Department.

The Commissioner pays fit tribute to the religious bodies who have co-operated with the Government in the work of civilizing and educating the Indians. No friction or complaint has come from any of them except the Catholics, and this seems to have arisen almost wholly from their indifference, if not hostility, to any system of general education.

We shall hope to refer again to this report, and give some extracts to our readers.

CHAS. F. DIKE.

One by one the old-time friends and supporters of the American Missionary Association are passing to the rewards of the higher life. It is with regret we notice the death of Chas. F. Dike, at Santa Barbara, California, Nov. 9th, sixty-six years of age.

For the poor and the lowly, Mr. Dike always devised liberal things. The American Missionary Association was especially dear to him, because of its labors for the uplifting of the degraded, and the ennobling of the despised. Among his last directions, was one that his long accustomed habit of annually contributing to the support of the Association's teachers should not be forgotten, thus showing the genuineness of his interest in our work. This was also shown by testamentary

provisions for several parts of it. We remember with gratitude his benefactions, the results of which, entering into our schools and churches at the South, will, we trust, long bear testimony to the wisdom of his liberality.

WEST INDIA EMANCIPATION.

The article of Col. Baylor in a late number of the "Missionary" has moved other pens. This is precisely what we wished. We have in type two articles written by intelligent observers, giving valuable information; yet we venture to call for farther facts. The point which is of interest to us is this: What light do the past history and present condition of West India emancipation shed on America's duty to the Freedmen?

FREEDMEN.

NORTH CAROLINA. •

From Rev. W. G. Marts, Raleigh.

Further facts respecting the Revival— Additions to the Church—Interesting Services.

We are glad to give the interesting particulars furnished below, and to add that from later information, and from other sources, we learn that the converts are walking orderly and the church is strengthened.

I would like to give some additional items with respect to our work here. My last letter from which you published an extract, dates Sept. 15th. The meetings were continued until about the 1st of October. The whole number who professed an interest in Christ was about eighty. The greater number of these give good evidence of possessing a new life.

Sept. 15th, only twenty-two had united with us. Subsequently sixteen more were received into membership, making our total number fifty-two. Some more of the converts have expressed a desire to unite with us.

Many of those received into the church preferred to be baptized by immersion. I accordingly baptized twenty-seven of them in this way.

A creek, about a mile from the city, is the place where this ordinance is usually celebrated by the churches of Ra-

leigh. Thither, upon a most beautiful Sabbath afternoon, we repaired. Two or three thousand people gathered to witness the performance of this rite. Good order was observed and great solemnity pervaded the assembly, and we trust that an impression was made on the impenitent, which will produce good fruit.

At the night meeting following this service, we partook of the Lord's Supper. Many for the first time commemorated the dying love of our Lord. It was a blessed hour that we thus spent in communion. I had never witnessed such a season before.

There was great quietness and solemnity, but deep feeling, and an interest that seemed to isolate that company of believers from the great and respectful throng around them. We all felt that Jesus must be present.

The object of this feast of love was explained, and as that future assembling together of the Redeemer's great family, out of every kindred and people and nation and tongue, at the marriage supper of the Lamb, was referred to, there was a grasping by a sweet anticipation of those future scenes of bliss. Many a heart was melted, and many a face beamed with joy that earth cannot give. New inquirers presented themselves that

night and several persons professed conversion. Thus ended that blessed Sabbath, long to be remembered by us all.

The interest has not ceased, but there are still a number who are seeking the Saviour diligently, whom I am looking after with much solicitude.

I was obliged to suspend the meetings in order to go to McLeansville to labor in a protracted effort. We had a most blessed meeting there; a refreshing from the presence of the Lord, especially in a blessing on Christians. *Seven persons* professed conversion in those meetings.

TENNESSEE.

*From Prof. Steele, LeMoyne Institute,
Memphis.*

**Happy results of the late Revival —
Converts Faithful—A Missionary
Sewing Circle.**

Our readers will recollect the account given in the "Missionary" of the remarkable revival in Memphis. The long summer vacation occurred soon after. It will be encouraging to know that the results of the meetings have been good. Prof. Steele, states his own anxiety on the subject but shows how the facts relieved his fears.

I felt, as did other of the teachers, some concern about the state of things we might find among the converts on our return after vacation. Letters from different ones to some extent reassured us. Our return would reveal all. So it has, and we could not feel better satisfied with what we find. Our fears have proven groundless. We have yet to find more than one of the whole number who has lost sight of the salvation found so precious in the school prayer meetings. There is now the same fervency and interest felt and shown forth in the testimonies in our weekly meetings; the same earnestness of purpose to live Christian lives. So that we cannot doubt but the good seed was sown in good ground, and that it has well taken root—we trust for rich fruitage in eternity.

Our prayer meeting, each Friday afternoon, is very pleasant and a blessing

to us all. Usually the pupils all remain. If during the week there have been any burdens or crosses, the meeting lifts them all and lets in good cheer and joy. There are not many in the school not Christians, we look soon to see them brought into the fold. We rejoice that the Holy Spirit is present, and that His influence is felt.

I must not forget to mention that we have this year a girl's mission circle. Miss Allen, assisted by some of the other ladies, has interested a number of the girls, especially those of the church, to form a regular society for missionary work. They meet twice a month, bringing each time a small sum of money, doing patch and ornamental work, the proceeds of which is to be used for some mission work. At each meeting accounts of mission work in different parts of the world are given, and thus an interest is being awakened in spreading the "good tidings" to all nations.

From Mrs. A. K. Spence, Nashville.

**Interesting Thanksgiving Services at
Fisk University—Causes of Grati-
tude—The Changes of the
last few years.**

At precisely nine o'clock, the bell of Howard Chapel rang, and the whole school assembled in the Chapel to give thanks to God for His mercies of the past year. Mr. Spence opened the exercises by saying, that we had within a few days received a donation of 250 Bibles from the American Bible Society, and he thought no more appropriate opening of the Bibles could be made than to use them for the first time on Thanksgiving morning. Accordingly we read in concert the 148, 149 and 150 Psalms, the whole school rising and uniting in ascriptions of praise, "Let every thing that hath breath praise the Lord. Praise ye the Lord."

After singing and prayer, Mr. Bennett contrasted our present condition with

our past. The slave-pen, the auction-block, the blood-hound, were things of the past; the Bible, the teacher, the school, were things of the present.

The old slave-pen on Cedar Street, with its bars and bolts, its whips and chains, was rotting away. So might it rot, an emblem of the old time, whose sun had set in blood. The morning had arisen with "healing in its wings." Then we were slaves, now we are free. Let us thank God for our civil liberty.

Mr. Chase followed; saying, that at the close of the war the whole people rushed into the schools. Old grey headed men and almost helpless children. There was an impulse that carried everything before it. Our own institution numbered at one time twelve hundred students. Then it dropped down to less than three hundred. Was the work going backward? Were we as a people retrograding? No, this was a work of progress. The people soon found that Freedmen meant responsibility. The demands for food, for clothing, for houses, necessitated labor. The home was established, the family must be supported. Instead of a school of fathers and mothers, parents were now educating their children. Instead of a mass learning the spelling book, we had a small number preparing to go out as teachers, and leaders of the people. *In these* were the *probabilities* of the future. These young men were to become barriers against vice, and ignorance, and to lift up a pure ministry, and to furnish a higher standard of holy living, which would carry the Gospel all over this Southern land, to Africa, to China, to the Islands of the Sea.

Mr. Burrus, a colored young man, once a student, now a teacher in Fisk University, thanked God for what he was to-day. Seven years ago he came to this school poor. It looked to him then like an impossible thing to ever obtain a liberal education. Many times it had seemed to him that he could not go

one step forward, but always when it was darkest, God had opened the way, and he had *accomplished* his course of study. He was here to-day to thank God for it.

Six years ago this thanksgiving, there was a meeting something like this. He remembered it well. Six of their number (he himself was one, Miss America Robinson of the Jubilee Singers was another) were going out for the first time to teach. They were the first teachers that went out from Fisk. Now we had one hundred and twenty in the field, scattered throughout Tennessee, Arkansas, Texas, and other Southern States. Let this stimulate the young people to firmer resolves, to make the most of themselves for God, and for their people!

Mr. Spence closed the exercises, by saying that he saw this school in 1866, when it numbered for the whole year twelve hundred. It was a thrilling sight. But there was now a sight, which if it were possible for him to take, would thrill him even more. If he could be dropped down into the 120 schools taught by our students during the year of 1874, or if he could see the ten thousand children taught by them formed in a procession two abreast, and four feet apart, making a line between three and four miles long, that would be a sight to move one's heart. Our work is to train the few to teach the many. We are indirectly teaching thousands of children, and influencing the whole people.

After singing and prayer we closed for recess, and at three o'clock assembled in the dining room, when after chanting the Lord's Prayer, we sat down to our thanksgiving dinner of turkey, and cranberry sauce and pie, and other good things that only come on Thanksgiving, and other great occasions.

At half-past six, we met in the family sitting room for our thanksgiving *praise meeting*.

Many were the thanks that were given; many the occasions of thanksgiving referred to. Nearly all of the students contrasted the present with the past. Then they were slaves, now they were free. So many of them said "I was brought up a slave," or "when I was a slave."

References were made to the Singers, to the Jubilee Hall, and many to Africa.

One young man said, "eleven years ago to-night I was on the top of a freight car, in the rain and sleet. I was a poor slave boy." (Many of them really did not get their freedom till long after the proclamation, and even after the close of the war.) "Now I am free, now I am in a school of learning, I am a child of God. I know Him. I love His dear Son. My heart is so full I have no words to express it. I don't know how to be thankful enough."

Another said that one year ago he was on these grounds, but he was not a Christian, now he thanked God he was. He wanted to work for his people. He wanted to be thoroughly prepared, he had small means, but he believed if he trusted in the Lord and did His will He would help him through.

One young lady told us she was born a slave. She had been here a good deal of the time for two years. She had small means, but she believed God would help her. She was determined to be an educated woman, if it took her ten years. She did not want an education for herself alone. She wanted to work among her people. * * *

And so the meeting went on, students, and teachers, nearly every one spoke. It was a glorious meeting. We then adjourned for a social; during the social some of us took occasion to speak to a number of the young people of their spiritual welfare, and found a good many of them very accessible. There was a tenderness, and readiness to be talked to that we had not looked for.

MISCELLANEOUS.

SYSTEMATIC GIVING.

Extracts from Addresses at the Twenty-Ninth Anniversary of the American Missionary Association.

REV. DR. HAMLIN of Constantinople.

You take a poor, miserable beggar, as I have known some instances; a beggar who has become converted, and apply to him that iron system of tithing, which the Oriental world loves and always has loved, perhaps always will love, and make that beggar as the one condition of enjoying the privileges of the Gospel, give one-tenth of what he begs and as much more as you can make him give, and in a short time he will not be a beggar; in a short time he will support himself, and in circumstances comparatively comfortable. Why, give a man something higher than himself to live for, and you immediately elevate him intellectually, even physically. You give him a better economy and more power to work; you give him more than intellectual power, you give him a spiritual power, and you invest him with the almighty Providence of God. You cannot keep that man down where he was; he will rise every way, and he will become a worker.

REV. H. M. PARSONS, Boston.

I believe that if our churches were brought to a Scriptural understanding of the Christian idea of giving, we should be done with this poverty in the treasuries of the Society. We have the channels all open, but the means by which the money is drawn from the pockets of the churches is not according to the Scriptural idea. It must be taken out of this mechanical method—this method which presses by external benefits and emotional impulses. We want to be trained in giving to the Lord. We want to remember that the Lord

Jesus Christ is the personal benefactor and Saviour of every one of us, every day, for everything we receive; and when a man or woman on the Lord's day brings into the church an offering to "Him who has saved me and is now keeping me and is my Brother, and who laid down his life for me,"—when with us giving is an act of worship—to give as much prayer, as much praise, as much preaching, as much reading of the word, as we can, then we shall find a chord is touched and a power comes from the churches that not only brings forth the money but rebaptizes the church itself. We haven't yet gathered all the sanctified money into God's service in the right way. I fear we have made it too much a matter of organization. I know that wherever I presented these objects with all the power and force I could there was a response; but it did seem to me always like squeezing a sponge. But, when in my church we adopted this plan of giving to the Lord "for what he has done for me in the past week," I saw men who were not Christians, who did not profess religion, bringing their offering on the Sabbath day with the thought "The Lord gave me strength and health and success in my business; I must give Him something," and it is a power. But when you present the American Missionary Association or any other object, people say, "I must give the matter consideration."

During the ten months that this plan of giving was adopted, with ten of the best families of the church withholding because they didn't approve the measure, the amount collected was more than formerly.

Let us try the "giving to Jesus." He says "I will draw all men," and He will draw the pocket out of a man just as you draw silver from a mine.

REV. MR. WILLCOX, of Stamford.

We want to consider the best means

of raising money for the Church. It is the chief business of the Executive Committee to husband the water and guide the stream; we want here to fill the engine, or to devise the best means of doing it. I like very much indeed the plan of systematic contributions week by week without any special object in view, and if it can be made effectually to work, we can all see how beautiful a provision it will be against the debt that is clamoring against our great society. But I am not at all sure but it may be supplemented by something in our emotional nature. These grand emotions and feelings are a part of the nature the Lord has given us, and when the poor saints at Jerusalem had come to distress through a great famine, and Paul appealed to their more fortunate and wealthy brethren for help for them, there was a stirring of the feelings, there was a special object before them; the sight of their eyes affected their hearts, and the apostle intended it should. They went to work week by week systematically, but, nevertheless, with a designated purpose before them.

What I am coming at is this: that pastors should hold an object like this up before the people and show them its different phases, its emergencies, its claims, and make a sermon on it and have a collection for it, at least once in the year. If it shall be decided to take a vote and appropriate a portion of the money that has been gathered week after week according to the plan that is mentioned, very well. But let it be supplemented by a little special word. Sermons accomplish a great deal once in a while, and once in a while a church may be urged to help a good cause. If a pastor will set the subject before the people in a sermon, and then take some other cause and set that before people it will freshen him, it will strengthen him; it will keep his people thoroughly intelligent in regard to the cause of Christ, in the world around us, and in every way

will help the essential religious and spiritual life of the people to whom he ministers.

MR. RICHARDSON, of Boston.

I am a thorough believer in systematic collections in our churches for all our benevolent societies. Not only this, but the American Board and the American Missionary Association are growing older, and their fields of labor are widening; and it becomes very certain that the standard of giving in some way must rise higher than it ever has, before this work in these various channels will go forward. I have more faith in systematic collections as the remedy than in anything else, and my chief reason is what I have seen accomplished thereby. I am a member of a church which three years ago adopted systematic collections. There was some opposition to it; some didn't like to have the contribution box passed round every Sabbath day. But we had two or three meetings about it, and after a very thorough discussion it was decided by a vote almost unanimous to have the collection every Sabbath day; and from that time until this there has been a collection every Sabbath day in the church, and the amount is divided according to a certain per cent. The first year when we adopted that plan, and perhaps we had done as well before as the majority of the churches, our contributions were almost doubled.

That system has now been in vogue with us—this is the fourth year, and our collections, considering the depression in business, have held out well; and from what I have seen in this instance and heard from other churches that have adopted this plan, I have more faith in this means for securing collections than I have in any other one thing. I believe, as has just been remarked, in the necessity of pastors instructing their congregations; and I believe that part of the blame for the low tide in our benevolence belongs to the pastors. I believe that they should be thoroughly inform-

ed on these subjects and should take them to the people; and the people will be willing to hear them. We have agents still coming to our church and we listen to them, but if an agent comes into our pulpit he can't call for a collection that day. All he can do is to tell us of the object and its present claims, and the next year when the time comes round, if he has made a strong enough argument perhaps we will give him a larger contribution.

A great deal can be done if in your prayer meetings you just take this matter up, and have a Bible-reading on the Scriptural way of giving. Our people do not know what God says on this subject, even some of our best members do not know. The idea of tithes or tenths is usually thrown away as a Jewish custom; but if you will take a Bible-reading in this point, you will find that tithes were used from Abraham down. God has just as much claim on a tenth of our money as on a seventh of our time. The Jews gave three-tenths and you will see the tenth running under the Jewish economy, and then the free-will offering on top of that. In the Old Testament God says to his people, "Will a man rob God? Yet ye have robbed me." And they say "Wherein have we robbed thee?" "In the tithes. Bring in all the tithes that you have kept back, that the treasury may be full." If our people would bring the tithes that we have cheated God out of, the debt of this Association would be paid ere long.

THE DUTY OF THE NORTH TO THE SOUTH, ESPECIALLY TO THE COLORED PEOPLE.

BY REV. C. L. WOODWORTH.

I.—This question is asked, and must be answered, in view of the lesson which the public events of the last fourteen years have taught us. It must be answered, too, with a consciousness that

we are members of the same body, and have common interests, and hopes, and suffering. We may keep other vineyards, but are inexcusable if we neglect our own. The *sections* are only *parts* of one great country, and whatever affects the South affects the North.

1.—For the sake of the greatest good, then, we should say, unhesitatingly, that the North owes the South *kindness, forbearance*, and the *largest charity*. In judging the character and conduct of the South, it is only fair that she be judged from her own stand point. Had the men of the North been trained in the school of the South, we believe, that, to-day, they would hold the Southern ideas. Knowing how much human opinion is the creature of circumstances, we ought to be charitable in all our judgments of Southern people. And, if this consideration is not sufficient for such a purpose, let us remember that we were parties to the same political compact, that we were willing to build our factories and stores on the product of the plantation. Indeed, the cotton, the sugar, the rice, and the tobacco of the plantation enriched the North, vastly more than it did the South. The South may be without excuse for slavery, but is the North the party to cast that reproach in her teeth? If we have anything on this subject, the manly way would be to confess and concede that we had equal responsibility for the sin and shame of slavery.

2.—The North owes all the help it can give towards putting the South into a condition of material prosperity. The war impoverished the great property holders of the South. Their personal property of every name went into the Confederate's hands. Their lands were covered over with mortgages, their negroes were enfranchised, their system of labor utterly disorganized. The recuperation has necessarily been slow, business has languished for lack of capital,

and want of experience with the new labor with which she has had to deal. Now, it need hardly be said, that it is quite as much for the interest of the North, as it is for that of the South, that material prosperity should revisit that unfortunate land. In those Southern States, to-day, are more than 15,000,000 of human beings, who need more of all that which is produced in the shops and factories of the North, than any other people in the world. And if they had the means to buy with,—instead of your deserted shops, your idle, or half run machinery, they would tax all your ingenuity and industry to supply their wants. Whatever helps the Southern people to a higher intelligence, to a better morality, to a greater ability to develop and handle the immense resources that are lying all around them, in field and forest, in mine and flood, will help us and the nation. And it seems to us that Northern capitalists, and especially Northern manufacturers, who seek an easy and remunerative market for their goods, should be interested in everything that develops ability in the Southern people to become great producers and great consumers. Capital put into their farms, or mines, or forests, or educational and religious institutions, would bring back the largest dividends to all concerned.

3.—The North, also, owes the South those ideas and principles on which we fought the battles of the war. Those principles were the equality and brotherhood of man, and his right to liberty and the fruits of his labor. As against this view, the South looked upon the black man as an inferior, and as having no rights which the white man was bound to respect. These opposite views antagonized the sections. The South appealed to arms to decide the question, and was overwhelmed on the battle field. But, still, she does not confess that the "lost cause" was an unholy cause. And

this view stands in the way of her prosperity. It antagonizes the races, and perpetually endangers the peace of Southern communities. The North has taught the colored people to look up, and demand the same things that other citizens had. We must stand by that. There is nothing the South so much needs as a full recognition and acceptance of the ideas and principles which have come down from the Mayflower. It would settle the social, the school, and the labor problem. And it would invite to the South, at once, the capital and the brains she needs for the new era of development, and progress, to which the future invites her.

4.—The North owes the South those institutions which have made the North intelligent, moral, wealthy, and powerful. The character of a people, in the long run, is expressed in its institutions. We need no better illustration of this than the present character of the two sections under review. While the North, with her free, common school, is one great hive of mechanical industry and ingenuity, the South, with her ignorance, has done little but create the raw material for our skilled workers.

I take from the state census returns of Louisiana, for 1875, some facts which may illustrate the educational condition of the South. The aggregate population of the State of Louisiana is 857,039, of whom 404,916 are white, and 450,611 colored, with 1,512 Indians and Chinese. There are 150,759 whites, and 384,027 blacks, who cannot read and write,—an aggregate of 534,786, or 62.4 per cent of the whole population without the ability to read and write. Has the North no duty here? Can she look on quietly, and permit the ignorance which has imperiled the country *once* to imperil it again? This is the soil, in which Rome sows her seed, and reaps her largest harvests.

5.—The North owes the South aid in caring for the masses of the poor, and

ignorant, and degraded, that have been suddenly thrown upon her with all the rights and powers of American citizens. These masses were cast upon her by our act, against her wish and consent. She was willing to take care of the negro as a slave, but protested against being made responsible for him as a freedman. She protested against him as a voter, as a magistrate, and as a legislator, but we insisted that she should receive him in all these capacities. On us, then, rests the responsibility of making him a free-man and a citizen, and on us, fairly, rests the responsibility of preparing him for his new duties and circumstances.

And it ought to be remembered, too, that the few people who have the little property left in the South, are utterly unable to do what needs to be done for the elevation of these multitudes. Here are 5,000,000 of blacks and 6 or 7,000,000 of poor whites, that need schools, and churches, and all the humanizing influences of religion and learning, to fit them for any good part they can act as citizens. To throw eleven, or twelve millions of these poor and ignorant people upon those whom we thoroughly impoverished with fire and sword, with no offer of aid on our part,—would be an act of moral outrage. Left to themselves they are a most dangerous element, but in the hands of *bold, bad men* they are a simple terror. Of what the poor whites can do in such hands, we have, already, had terrible experience. No people was ever better prepared for the demagogues that have cursed all Republicans, or for the cunning and craft of an alien priesthood.

If the West with its wealth, its intelligence, its population, largely of Puritan descent, still needs hundreds of thousands of dollars annually from our churches, to save her people from the snares of Satan, what does the South, still smoking with the ruins of battle, peopled with millions made ignorant and poor and vicious by centuries of bond-

age, and *other* millions degraded and unmanned by long contact with the horrors and cruelties and vices of slavery, need to save her from the fate of Sodom, or the judgment of Almighty God!

II.—But the duty of the North towards the Black, in particular is

1.—To see that the *fruits* of the war are secured to them. And foremost among these are the liberty and the equal rights of all before the law. If the war meant anything it meant this, we attempted to fight our battles, with the blacks in chains. For two years we tried to conquer on that line. But they were years of confusion and disaster. We were morally weak, until Mr. Lincoln set his hand and seal to that immortal paper which gave liberty to four millions of slaves. And we found, practically, that we got on in our work, *precisely* as we put into it the elements of humanity and justice. And when in '64, in one of the most exciting, political contests the country ever saw, the people, at the ballot, said, in their king-like way, we decree the freedom of every man who breathes the American air, or stands beneath the flag, then God said, "I give you the armies of the rebellion to scatter like leaves in the Autumn winds." The North is bound by that solemn and awful act, and can no more go back from it, than it can blot out the eternal justice of God. The course of honor is equally the course of safety in this matter. We invited the confidence of these simple people, and they gave it to us without stint. They served us in every form, our living, our dead, our escaped prisoners,—never betraying one of them to his pursuers, and finally crowned their work by giving fifty thousand lives for a flag that had never done them any thing but wrong. As Northern men, and as citizens of this Republic it is our duty to insist that there shall be no discrimination against any man on account of race, or color. We can only know the equal rights of every citizen

before the law, and as Charles Sumner said, "Equality of rights is the first of rights."

2.—The North ought to see that the colored people have the opportunity for honest labor and self-support. It was a great thing for the North to knock the fetters from these slaves; it was a great thing to make them citizens of the Republic,—perhaps the greatest act of the century,—but did we not forget that they needed bread, and clothing, and homes as well? The most touching and tragic spectacle of these modern centuries, it seems to us, was this race the hour they were made free. We took from them all that slavery gave them, the cabin, the suit of clothes a year, the weekly ration of meal, and rice, and bacon, we set them out under the open sky, on white people's land, without bread, clothing, money, or anything to help themselves with, we left them in the presence of their old masters, mad against them, exceedingly, to live if they could. And the wonder is that they did not perish. Having taken from them the earnings of more than two centuries, the least that we can do is to give them a fair opportunity to labor for themselves. They ask no advantages that other laboring men do not have, but simply an open market, and a chance for the prizes that are paid for honest work. But for the present the odds are against them, and they need the encouragement of all who would see fair play. We are hardly conscious how hard we have made it for a colored man to win the prizes of honest endeavor. We make the way easy into all the positions of profit and honor to a white man, but throw every obstacle in the way of a colored man. How many white mechanics are willing to work in the same shop with a colored man? How many colored boys can you find, as clerks in respectable stores, in law offices, doctors' offices, or even in our colleges and theological seminaries? The truth is,

we make these positions so thorny and uncomfortable for colored youths, that few have the courage to attempt them. Has the North no duty of honor and manhood towards colored men in these things?

3.—The North ought to insist that colored children shall have equal rights and opportunities in all public schools and institutions. The common school is peculiarly an American institution, an institution which our Fathers put among the fundamental things. It was called the common school, because it was the common heritage of American youth. Now, it is not enough to build two school houses equally good, two hospitals, two churches on opposite sides of the street, one for white children, and one for black, as is proposed in some, perhaps, in all of the Southern States. The moment this is done, a brand is put upon the colored children. But in a Republic, whose fundamental law is that all the citizens are equal, we cannot consent to any such discrimination. It may be said, indeed, that non-proscriptive schools are now impossible in the Southern States. To some extent that may be so, but that is no reason why we should not attempt to build up the educational work in the South on true Republican principles, and on principles that will command the approval of Christ. Race schools, and race churches, and race institutions of any kind only perpetuate the old caste feeling, and widen alienation between the races. What we want to do is to blot out every thing that marks one race as inferior to another. Two civilizations cannot grow up side by side and keep the peace; we tried that and failed. We cannot afford to try that experiment again.

4.—The North should see that the church of the Pilgrim Fathers is introduced among the colored people. We are aware that there is a feeling, more or less general, that the work of Christianizing this people had better be left to

denominations on the ground. But there are insuperable objections to this view. One is that the Congregational denomination cannot afford to be kept out of that field. It needs the work for its own good, and for the blessings it brings from the Master. It cannot afford to limit itself to certain lines of latitude, or consent to be narrowed and driven into a corner. There would be more force in the objection, if the churches on the ground had done their work faithfully. But they have, notoriously failed, they have left this people with a system of morals that would disgrace heathenism itself. They are powerless to lift the people out of their old ideas and habits. Something new, fresh, strong, is needed, that will carry renovation to the very roots of character, and change the whole current of their religious life. What church can do this? Not those that are complicated with the immoralities and iniquities of slavery; but a church which was forced out of the South, with two exceptions, until slavery was smitten and dead. That church stands on high ground, has a history of opposition to slavery, and makes its appeals to the love and confidence of the blacks as no other church can. That church, in Old Midway in Liberty County, Ga., though in bondage for more than a hundred years, shows her power, and her peculiar adaptation to the wants of the colored race. The freedom that inheres in her polity, the intelligence which she carries in her ministrations, the purity on which she insists, are the things most needed by the colored people. The sixty young churches of this polity, which the A. M. A. has established in other parts of the South, are a demonstration of her beneficence, and that the set time for her to push forward her forces has come.

5.—The North must see that this race are fitted, morally and intellectually, to carry to their people in all lands, its own civilization, faith and culture.

The most difficult problem of missions has been that of the Christianization of Africa. And the difficulty has rather increased than diminished, with the efforts that have been made during the last one hundred and fifty years, by white men to carry the gospel to that dark land. Especially the two great efforts,—made in 1841, and 1861, under the patronage of the British government, and the Universities of England, with every appliance, which wealth, and learning, and piety, could suggest or furnish,—were both such disastrous failures, sacrificing scores of as true men as ever gave themselves to a great cause, that we seem compelled to adopt new plans and methods for the work. All these things suggest that the African race, like all other races that have been civilized and Christianized, must be leavened from *within* and not from without. Her own children must do the work and furnish the saving power. But where are her sons qualified for the work, born and trained under the best civilization the world has yet seen, with the best culture and faith which this 19th century can give? *Where*, but in the schools and churches which this Association, as the agent of the Congregational denomination, has planted in the South? In them are thousands of young men and women, only needing time and opportunity to recognize their mission. The institutions charged with this work, having the training of these young men and women, need to be empowered with means far beyond what they have yet received. It is *the* work of the century for our land, and for Africa. Our churches need to enlarge the horizon of their vision, and to become familiar with the thought that the work in the South means Africa, means the West Indies, means the South American States, means the African race wherever scattered over the Globe. The view is so narrow, *that* of merely doing something for an unfortunate people in the South, that it takes

out of us all enthusiasm. Let us comprehend that 5,000,000 of Africans are at school in the Republic, feeling the throb of its life, breathing the air of its Christian civilization, and that out of them are to come the saviours of the African race, and then we get a thought big enough to fill our minds, inspire our hearts, for the grandest attempts and the grandest achievements.

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From Harper's Magazine.

DORCHESTER, SOUTH CAROLINA.

The lost Town—Its Church still standing.

In 1717 the town (Dorchester) contained eighteen hundred inhabitants, and in 1723 it had a market, semi-annual fairs, and a free school. Now there is nothing left, not a trace of man's habitation; one or two recently plowed fields and a second growth of wild forest cover the spot. The little lost town has its story. In 1696 there came from Dorchester, Massachusetts, to Carolina, a colony of Congregationalists, accompanied by their pastor; they selected a site on the Ashley river, and established themselves there, "to encourage," they said, "the promotion of religion on the Southern plantations." They called their village Dorchester, after their Massachusetts home, and also after the town of Dorchester in England, whence some of them had originally emigrated; and, with the industry and thrift of their race, they speedily built up a settlement of importance, and established a thriving trade with the surrounding country. Their old church, built in 1696, the year of their arrival, and rebuilt in 1794, still stands, in thick woods, with scarcely a track leading to its door. It was an Independent Congregational Church, and is called in the neighborhood the Old White. It celebrated its one-hundred-and-fiftieth anniversary in 1846; but no services have been held there for many years save those of the wind, the rain, and the birds.

Long before the days when incorrect spelling had grown into a very fine art, a humorist dwelt at Dorchester, who seems to have surpassed our later wits by his native talents in that line. Witness the following letter, which, with the unconsciousness of genius, he probably never considered funny at all. It is addressed to a member of the committee to whom had been intrusted the rebuilding of the Old White:

"April 14th, 1794.

"SIR,—Eye am in formed that you ar wanting abricklare to do the work at the meeting-hors and if you do eye will do it as Cheap as it can be dun in the country Ether by Mesment or by the job likewise eye will ba my Might to words the meeting-hors You will be Kind enuf to Send me ananser Remain Yours &c. "—"

It is not every workman who will "ba his might" toward rebuilding a meeting-house, and it is satisfactory to know that this man secured the job.

In 1752, the little colony of Congregationalists on the Ashley removed in a body to Liberty County, Georgia, where they settled, and built Dorchester number four, about five miles from the town of Sunbury, from whose fort in the times of the Revolution Colonel M'Intosh sent out the gallant reply to the British commander, "Come and take it!" The trustees of Georgia were glad to get the thrifty Massachusetts settlers, who left the Ashley because they could not obtain there sufficient land for their purposes; but they could not take their old church, which, surrounded by graves, now stands alone in the forest, still showing, however, in the shape of the roof and in every sturdy squared timber, its plain Puritan origin.

COMMUNICATIONS.

RESULTS OF WEST INDIA EMANCIPATION.

To the Editor of the American Missionary:

The article in your November number, entitled, "Why is It?" by Col. C. G. Baylor, assumes a state of things, as existing in the British West Indies, which

is very different from the reality. He says, "Negro emancipation has proved a failure." Tried by any practical test it has on the contrary proved a very great success. The aggregate production and export of the great staples has increased; the imports have increased much more largely. Population; so far from having declined, as he says, has steadily augmented. Every colony during slavery was a garrison; the planters were compelled by law to employ a certain number of white men, in proportion to the number of their slaves; and then white overseers and book-keepers were all in the militia, and drilled and taught the use of arms. European regiments and ships of war maintained an armed peace. Now the troops and ships have been withdrawn, the militia laws have fallen into disuse; an inefficient police represents the physical force of the government, and yet a sense of peace and security reigns such as was never known during slavery. The institutions of religion are respectably maintained by the people themselves; and the advancement of education has been very great. The property in land, houses, cattle, goods and money acquired by the emancipated would have to be computed in millions sterling.

It is true, the condition of the liberated classes varies greatly; in some districts exceeding even sanguine expectations, and in others, falling much below it. The least favorable side is presented in the districts where the culture of the sugar-cane almost exclusively prevails.

I suspect Col. Baylor would find on sufficient inquiry that the experience of the British West Indies presents a closer parallel to that of the Southern United States than he at present admits. The former, as compared with the latter, have labored under one great disadvantage, in the very small proportion of whites. In Jamaica, the latter do not exceed three per cent. of the whole population. Another injurious influence

has been the extensive introduction of Indian and Chinese coolies, from an early period after emancipation. These have perpetuated the ideas and habits of bond-service, have depressed the wages of free-labor, and have lowered the moral tone and habits of the laboring class.

That Col. Baylor's representation is true of this and that locality, I do not doubt, but as a picture of the whole it is almost the reverse of the reality.

I am yours, respectfully,

THOS. HARVEY.

Leeds, England.

To the Editor of the American Missionary.

DEAR SIR:

The reading of your valuable journal always affords me pleasure. The November number has much in it which is deeply interesting, and the article on "Caste" is, in my opinion, one that cannot be gainsaid; I fear the spirit obtains both North and South. But the article which precedes it, from the pen of Col. C. G. Baylor, under the caption "Why is it," demands from me more than a passing notice. It commences with the remark, "That Negro Emancipation in the British West Indies proved a failure." To this I entirely demur. I was laboring in the Island of Jamaica as an agent of the London Missionary Society, at the time of the completion of that emancipation, viz: from Jan. 1836 to July, 1840, and have watched carefully the progress of events, and kept up some correspondence since, both there and with regard to other Colonies and Islands. The Col. further says, that "the liberated slave in that instance relapsed into degrading sloth, if not also into barbarism." Now the only colony where there has been any resemblance of such a state of things existing, was in Jamaica. The other colonies, for the most part, have prospered more than in the palmiest days of slavery. And at first, the prospects of Jamaica and its

colored inhabitants were quite as good, and why those prospects were not realized the writer can state. At first, the emancipated slave, now the freedman, received what he and others considered, according to his wants, "a fair day's wages for a fair day's labor." And then he was anxious for education for himself and all his family. Then he sustained to the extent of his ability, the schools where his children were taught, and the minister or missionary on whose ministry he attended, helping nobly, too, in the building of houses of worship. As a consequence, many of the mission churches there were led to declare their independence from the Society at home. The churches of every denomination were for a season placed in a like position; and religion and the work of education appeared to prosper.

The unruly emancipated slaves were rising rapidly in the social scale. They were aiming to secure European comforts in their dwellings, their furniture, and their dress. Whence then the change? I fearlessly reply, the want of what you have had and retained in the South, and which ought to secure temporal prosperity, (though as your journal shows in many cases, it is far from doing so, either from white or colored,) viz: a Resident Proprietary. The owners of the estates, for the most part resided in Britain, and demurred to the continued heavy expense of paying for labor and management; the latter on many of the estates amounting to not less than \$3,000 to \$4,000, per annum, without including labor. This cost coming out of the profits of the estates, in addition to that of labor, led to constant demand for retrenchment. This as might be expected, was attempted to be secured from the poor laborer. At first, he only received what during apprenticeship was declared to be the value of his labor, viz. 37½ cents per diem, although he worked better; on that they could live comfortably, and have

something to spare, as their real wants were few. But reductions were made from time to time, until at last 12½ cents per day alone were offered. The reduction to 25 cents per day, was submitted to without a murmur, as they said "They did not want Massa Buckra home in England to suffer for we." But subsequent reductions led to increasing discontent; and when the last offer of 12½ cents ("one tenpence,") was made, it was rejected with disdain. And then followed acts of injustice to the colored people, which make me blush, but which space forbids me to enumerate. The result was, that the trade in manufactured articles for their use which had sprung up was destroyed. And though other laborers were introduced, for which they were taxed to bring in, and under work them in the labor market, a large number of the estates were thrown up, and the people getting nothing to do, except those who by the missionaries' assistance secured small properties of their own, became idle and dissipated, rum shops springing up at every corner.

The churches having become independent of aid from Britain, could not now sustain her ministers, who, therefore, had to leave; and only uneducated colored laborers remaining, without

needed discrimination to lead their flocks, the schools were closed.

The spirit of antagonism between the races remaining, justice was not secured from the white or ruling class. Hence the melancholy outbreak which occurred under Governor Eyre, with the sad want of the claims of right and humanity, which then obtained,

In other islands and colonies, as for instance in Barbadoes, (where the estates were more in the hands of proprietors,) St. Vincent, and in Demerara, where fair wages were given and continued, there has been, the writer believes, no difficulty. More labor has been in the market than was required, and the colonies have flourished, and social, moral and religious improvement have been constantly secured, though the evil effects of slavery on the moral, mental, and social condition of the people, *white and colored*, continue to be felt, and hinder much the work of thorough evangelization. In Jamaica, from the most recent accounts, much improvement has of late years been witnessed, and still is advancing.

I remain, dear sir, yours truly,

JAMES HOWELL,

PASTOR OF CONGREGATIONAL CHURCH.
Cold Spring, Ontario, Canada.

CHINESE ON THE PACIFIC COAST.

"CALIFORNIA CHINESE MISSION."

We have before us the Constitution of this new and promising auxiliary, which was organized at the last meeting of the General Association of California. We should be glad to publish the document entire, but our crowded space forbids at present. We are glad, however, to give the following account of the organization—its officers and objects—taken from the *Pacific*:

"One of the memorable incidents of the late meeting of the General Association, was the organization of the California Chinese Mission, as an auxiliary of the American Missionary Association. Rev. J. K. McLean, was made its first President; Revs. A. L. Stone, D.D., I. E. Dwinell, D.D., T. K. Noble, and S. H. Willey, D.D., with T. C. Wedderspoon, Esq., and Hon. Samuel Cross, were

chosen Vice-Presidents; Rev. W. C. Pond, Secretary; E. Pache, Esq., Treasurer; and Rev. George Moor, D.D., Hon. E. D. Sawyer, Rev. E. P. Baker, J. M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, and E. P. Sanford, Esq., Directors. This society is to take up the work of the American Missionary Association on this coast, acting as its agent in the collection and disbursement of its funds and the superintendence of its work. Thirty-six persons have already made themselves annual members by the payment of two dollars each. A donation of \$25 will render the donor a life member. In our work among the Chinese last year, \$6,504.35 were expended, of which amount \$1,630 were contributed in California. The report presented to the Association, and adopted by it, contained the statement that \$10,000 would be needed during this new year to accomplish, on the most economical scale of expenditure, the

work which is ready and needing to be done."

Recent letters from Sec. Pond give some interesting items of information. We select a few, regretting the enforced limitations of our crowded columns.

From Rev. W. C. Pond, San Francisco.

I do not have very good success in trying to cut down the work. Even Antioch school did not close at my bidding, but reported itself alive and more flourishing than ever. I have consented to aid it to the amount of \$10 per month, till Nov. 1st, but no longer. I have said to the teacher of our "Bethany" school, that we must have a vacation during the winter, and that it might begin Nov. 1st. But there are in this school, just now, *four* pupils who seem so near the kingdom, if they have not actually given themselves to Christ, that we cannot loosen our hold upon them quite yet. Indeed, Bro. Mason feels that he must continue the school whether salary be proffered or not.

Meanwhile it grows harder and harder to content ourselves with a work so small in the midst of needs so urgent. One of our pupils at Stockton was no sooner brought to the knowledge of Christ than he was borne by God's Providence to Carson, Nevada; and he writes back to his teacher, Mrs. Brown, to know if "Mr. Pond cannot give them a school there." He will do all that he can for it, and can bring in many pupils, he is sure. The call from Ordville is renewed with fresh urgency, in behalf—as I was assured—of four thousand Chinese at work in that vicinity, with no one to care for their souls.

Our noble helper, Jee Gam, has found it necessary to return to China. He will be absent several months. We miss him greatly—"a workman that needeth not to be ashamed." He pays his passage by serving as a waiter in the cabin; another of our Chinese

brethren being with him, in the same capacity. I hope that his health will be improved by some cessation from the excessive labors, by which, I feared, he was breaking himself down.

Very opportunely, it would seem, a Chinaman has presented himself to us bringing letters from the London Missionary Society's missionaries in Canton, recommending him very highly, both as a Christian, a helper and a preacher; also, as having had considerable medical practice under direction of missionary physicians. I propose to engage him for December.

A CHINAMAN'S FORBEARANCE.

We clip the following touching incident from a recent California daily:

A gentleman who comes down Pine street each morning, has given us an incident which came under his observation on Wednesday last. A Chinaman had set down his basket to rest himself near the corner of Mason street. Three well-dressed boys, aged from twelve to fifteen years, came along on their way to school. Unable to resist the temptation to commit a crime, they each stole what vegetables they could take conveniently in their hands—principally tomatoes—ran off a short distance, and pelted the Chinaman, besmearing his clothing and damaging his little stock. The gentleman went up to the Chinaman, and said to him: "Why do you stand still and permit such a thing? Why did you not throw one of those rocks and punish the young rascals?" What was the reply of this heathen: "Me no punishee him now, byn bye we allee go up here (pointing heavenward); God punishee him for me allee same." Astonished at the reply, the gentleman asked "John" where he learned that: "O, me go Sunday-school and mission-school. Good teacherman show me how I makee good man."

OUR SUNDAY-SCHOOL LETTER.

To be read to the School and in the
Missionary Concert.

[ORIGINAL.]

This time our letter comes from Jamaica, West Indies. It will give our Sunday-School readers a pleasant variety. It begins with a fine description of the scenery, and then tells about the school. It is cheering to learn that so many of these children, with few advantages and many hindrances are doing so well, and that so many of them have become Christians, and have united with the church. The writer of the letter is a native teacher at Chesterfield and a very valuable assistant of the Pastor in his ministerial offices.

Dear Sunday School Friends:

As it is very unlikely any of you will ever visit our Jamaica Sunday-schools, I am going to tell you something about ours at Chesterfield.

Our Sunday-school is held in the Chapel, which is pleasantly situated among the high evergreen hills of the parish of St. Mary. On the north we have just a peep at the sparkling ocean, while all around us are high, steep hills clothed all the year round, some with dark luxuriant foliage, and others with beautiful green grass, now and again overshadowed by fruit trees, such as the mango, the star-apple, and the cocoanut palm; here and there too on these grassy slopes is seen the bamboo, its slender stems, tall and plume-like waving in the breeze. Between these hills are pleasant valleys, some of which have been converted into sugar estates, the sugar-canes with their green blades looking at a distance, like a beautiful lawn; with here and there a straight or winding path running through it. Sometimes a rivulet meanders through these valleys: from the top of the hill near us we can see one, called the Wag-water, winding its way through green trees, until it is lost to sight behind the hills. Around us are the homes of the peasantry, peeping out from among bananas, orange, coffee, bread-fruit, and other tropical plants.

But I promised to tell you about our Sunday-school: well, I thought you would like to hear of the scenery of Jamaica, as well; and perhaps it will help you to realize something of our people's surroundings.

Our school-room or chapel, is very plain and simple. We have no organ, or harmonium, for most of our people are poor, and cannot afford to buy an instrument; but we sing some of the sweet songs which are sung in the American Sunday-schools, from such books as "Bright Jewels," "Fresh Laurels," "Pure Gold," &c. I suppose, too, the singing would not be half so sweet as in your own Sunday-schools, but most of our scholars love to sing, and then you know, the feeling with which we sing is the most essential part after all.

Our teachers are not well-educated; for here in the mountains we have not many intelligent persons around us, and what is more, they are descended from the old slaves; but some of them we know to be Christians, and we HOPE all of them are.

We have about 110 pupils; some of them little children, some nearly grown up, and all of them black or colored. You see they also are the descendants of the poor slaves freed here about 40 years ago, to teach whom the American Missionary Association sent out some good missionaries and teachers.

More than half our scholars can read the Bible, so we meet together on Sundays, and sing, read, and pray. Do you ask, "Is that all?" Well, not exactly. Our teachers explain in their simple way, what the children read, and to those who can't read, we tell something of Jesus who loves little children.

I hope you are not expecting to hear that all our children are good and kind, for I can't say that. Many of them are not at all good, and I am afraid they

don't always sing from their hearts, or listen when we tell them of Jesus, or try one bit sometimes to send up their hearts in the prayer, although they always say "Amen," at the end.

But then, our children, very often, have parents who are not Christians, from whom they learn a great many wrong things, and constant bad example is a very serious obstacle to anybody's becoming good, and then as the children meet very often, they learn each other's habits and ways.

So you see we are trying to teach them good things in the Sunday-school, and then in our Day school - of which I may, perhaps, tell you another time, we try to educate them, so as to put them in a position to help themselves now, and teach others by and bye.

Do you ask "What has your Sunday-school effected?" Well, God knows that best, but about seventeen members were added to the Church this year, who have all, or nearly all been Sunday-school scholars, and so from time to time, one and another have gone from our Sunday-school to the Church. May we not hope that God has used it as one of the means of bringing them to Christ?

Dear friends, will you not try to help in sending Sunday-schools to those that have none?

Faithfully yours,

E. N. McLAUGHLIN, S. S. Supt.

RECEIPTS

FOR NOVEMBER, 1875.

MAINE, \$257.73.

Bangor. Hammond St. Cong. Ch. \$70.55	
and Sab Sch. \$25.-Mrs. E. Coe (\$5. Currency) \$4.45, for Chinese M.....	100 00
East Machias Rev. G. W. K.	50
Hallowell. Mrs. Page and Miss Drummond \$5. ea for students, Talladega C.-Sophie B. Gilman and Sister ("In memoriam" \$5.....	15 00
Hamden. Chas. E. Hicks.....	2 00
Lewiston. Prof. Thomas H. Rich, for Library, Talladega C.....	5 00
Portland. Bequest of David Perkins by D. P. Perkins, Ex.....	100 00
Waterford. Mrs. Charlotte Dorr.....	3 00
Winthrop. Mrs. E. H. N.....	1 00
Yarmouth. First Cong. Ch. and Soc.....	31 22

NEW HAMPSHIRE, \$1,075.93.

Amherst. Miss L. G. Clark, for a student, Straight U.....	25 00
Auburn. Cong. Ch. and Soc.....	12 00
Bristol. Cong. Ch. and Soc.....	2 30
Dalton. Cong. Ch. and Soc.....	3 27
Danbury. John M. Moses and Rev. Geo. Smith \$5. ea.....	10 00
East Concord. Cong. Ch. and Soc.....	3 00
Francestown. Aaron Fisher.....	3 00
Hampstead. J. S. Eastman, "Memorial of a deceased Father,".....	50 00
Hancock. ESTATE of Jonas Ball \$801.03, by Avery M. Clark-Mrs. E. A. Wood \$2. "Willing Workers," half Bbl. of C., for Wilmington.....	803 03
Lebanon. ESTATE of Benj Choate by Mrs. E. A. Choate, Execx.....	25 00
Lempster. Cong. Ch. and Soc.....	7 00
Manchester. C. B. Southworth to const. Mrs. O. L. DEARBORN, L. M.	50 00
Nelson. Cong. Ch. and Soc.....	4 00
New Ipswich Children's Fair \$20. and Box of C., Miss S. A. T. \$1.....	21 00
Newmarket. Cong. Ch. and Soc.....	20 00
Orford. John Cole.....	5 00
Pittsfield. Cong. Ch. and Soc.....	20 33
Rindge. Cong. Ch. and Soc.....	5 00
Swansey. Cong. Ch. and Soc.....	7 00

VERMONT, \$501.81.

Brownington and Barton Landing. Cong. Ch.	18 47
Charlotte. Cong. Ch.....	40 35
Chester. Cong. Ch. and Soc.....	35 82
Danville. Cong. Ch. and Soc.....	18 00
Hardwick. Bequest of Mrs. Susie P. Rand \$65., V. W. Rand (Morristown, Vt.) \$5., A. M. Amsden and Wife \$20. to const. A. M. AMSDEN, MRS. MARY B. AMSDEN and V. W. RAND, L. M's.....	90 00
North Cambridge Miss M. K.....	1 00
Pomfret. Cong. Ch. and Soc.....	5 41
Ripton. Cong. Ch. and Pastor.....	25 00
Saint Johnsbury North Cong. Ch. & Soc.....	81 61
Stow. Cong. Ch. and Soc.....	47 00
Wells River. Rev. J. Rogers.....	5 00
Windham. Cong. Ch. and Soc.....	6 04
Woodstock. First Cong. Ch. and Soc. (of which \$100. from Frederick Billings for a Teacher).....	128 11

MASSACHUSETTS, \$3,938.29

Andover. Free Cong. Ch., ad'l, (\$1.20 of which for Indian M.).....	21 43
Andover. West Parish "A Friend" \$50. for Chinese M.-"A Friend" \$5.10.....	55 10
Auburn. Cong. Soc.....	48 78
Bedford Woman's Cent. Soc. by Miss Abbie Hartwell, Treas.....	27 72
Beverly. N. S. Heron.....	1 25
Boston. Union Cong. Ch. and Soc. \$31 85, "Fred." \$5.....	36 85
Boxford. Cong. Ch. and Soc.....	24 81
Cambridgeport Mrs. Emma P. Kendrick.....	5 00
Charlestown. Ivory Littlefield.....	10 00
East Hampton. Payson Ch. and Soc. Coll. \$131 41, "E. G. W." \$125. "E. H. S." \$100., Payson Cong. Sab. Sch. \$50.....	406 41
East Hawley. Cong. Ch. and Soc.....	4 80
Fitchburgh. Cal. Cong. Ch. and Soc. \$184.75, Rollstone Ch. and Soc. \$85.83, ESTATE of L. B. Holden by J. Baldwin. Ex. \$20, Mrs. Clara W. Hubbard \$10., J. P. Whitney \$5.....	305 58
Florence. Florence Ch.....	217 11
Foxborough. Mrs. Polly Hartshorn to const. SAMUEL C. BOURNE, L. M.....	30 00
Gloucester. Cong. Ch. and Soc. to const. A. P. PROCTER, JOHN GOLT AND MISS SARAH A. HOYT, L. M's.....	83 50
Granby. Thomas Rich Davis, for Library, Talladega C.....	5 00
Great Barrington A. C. T.....	1 00
Harvard. Cong. Ch. and Soc.....	42 75
Hatfield. Cong. Ch. and Soc.....	57 23

Holbrook. Mrs. C. L. Holbrook, Bbl. of C.	
Lancaster. Cong. Ch. and Soc	18 21
Leominster. Cong. Ch. and Soc	19 00
Lowell. First Cong. Ch. and Soc. to const.	
REV. SMITH BAKER, DEA. ALBERT D.	
CARTER AND DEA. ORAMEL A. BRIGHAM,	
L M's	100 00
Lynnfield Centre. Cong. Ch. and Soc	5 00
Melrose. Cong. Ch. and Soc	30 10
Millbury. First Cong. Ch. and Soc	70 59
Newburyport. Mrs. Tyler, Pkg. of Books.	
Northampton, "W." \$300., W. K. Wright	
\$30	330 00
Northbridge Centre. E. S. P	20
Peabody. S. Mills	1 20
Pepperell. Cong. Ch. and Soc	17 75
South Adams. Cong. Ch.	34 00
Southampton. Cong. Ch. and Soc	24 45
Southbridge. Evang. Free Ch.	20 50
South Boston. Phillips Cong. Ch.	185 85
South Framingham. Cong. Ch.	12 50
South Sudbury. J. R. D	1 00
Springfield. "H. M." \$150.,—G. and C.	
Merriam, Box of books, for Talladega C.	150 00
Stockbridge. Mrs. E. S. M.	50
Sutton. Cong. Ch. and Soc	25 22
Townsend. L. H. S.	5 00
Wakefield. Dr. Chickering, Box of Books.	
Waltham. Trin Cong. Ch. and Soc	51 00
Watertown. Mrs. E. S. P.	50
Webster. First Cong. Ch. and Soc	26 00
Wellesley. L. B. Horton and Mary E. Horton	
\$5. ea.	10 00
West Medway. "A Friend" \$150, A. W.	
Ide, 2 Bbls of C.	1 50
Westminster. First Cong. Ch. and Soc.	
\$107.55, Mrs. J. B. Wood, Bbl. of C.	197 55
Whitinsville. Cong. Ch. and Soc	1,056 35
Worcester. Union Ch. \$124 95, Salem St.	
Ch. and Soc \$95.—Mrs. Rice \$25. for	
Atlanta U.—Mrs. H. A. Daniels \$5. for a	
student, Talladega C.	249 95

RHODE ISLAND.

Providence. Beneficent Cong. Ch. \$80.	
Pilgrim Cong. Ch. \$68.	148 00

CONNECTICUT, \$1,146.44.

Avon. Cong. Ch.	43 50
Cromwell. Mrs. Topliffe	2 00
Danbury. Second Cong. Ch.	7 00
Farmington. "A Friend"	50 00
Greenville. Miss Fannie Ayer, for Atlanta	
U.	3 00
Groton. Cong. Ch.	10 75
Hanover. Cong. Ch. and Soc. to const. Mrs.	
ELIZA J. ALEXANDER and Mrs. CAROLINE	
PRESTON, L. M's	60 00
Hartford. South Cong. Ch.	100 00
Hebron. Cong. Ch.	14 13
Kensington. Mrs. Milo Hotchkiss.	5 00
Lebanon. Books sold	2 00
Middletown. "A Friend in First Cong. Ch."	
\$50. Dea. Selah Goodrich \$30 to const.	
Mrs. ELIZABETH H. GOODRICH, L. M	80 00
Newington Cong Ch. to const. Rev. W.	
J. THOMPSON, L. M	30 03
New Haven. M. N	1 00
New Hartford. Samuel Couch	10 00
Norwich. Mrs. Henry Bill for Atlanta U.	100 00
North Woodstock. ESTATE of Jonah Child,	
by L. M. Dean, Ex	145 25
Pomfret. First Cong. Ch. and Soc	90 80
Plymouth. Geo. Langdon	50 00
Putnam. "A Friend"	25 00
Preston. Cong. Ch. and Soc	26 00
Thomaston. Cong. Ch.	30 20
Unionville. Cong. Ch., for Straight U.	28 45
Washington. Mrs. Rebecca Hine \$10., F.	
A. Frisbie \$2.	22 03
Waterbury. "A Friend"	100 00
Watertown. Dr. John De Forest	50 00
West Meriden. E. K. Breckenridge \$6.,	
Mrs. M. P. B. 60c	6 60
Winchester. Cong. Ch.	26 75
Windoor. Cong. Ch.	5 00

Woodbury. North Cong. Ch. \$17., A. W.	
Mitchell \$5.	22 00

NEW YORK, \$1,380.21.

Adams. "A Friend"	2 00
Albany. C. P. Williams \$25., H. S. McC \$1.	26 00
Aquebogue. Cong. Ch.	20 00
Arcade. "A Friend" to const. Mrs. MERCY	
HITCHCOCK, L. M.	30 00
Belden. Stephen Hurd	5 00
Buffalo. Othniel Buttolph	5 00
Brooklyn. Church of the Pilgrims \$809.11,	
J. Davenport \$70.	379 11
Cheektowaga. E. Sterling Ely	50 00
Durham. Mrs. Benjamin Ingraham	2 50
Fair Haven. J. W. S.	1 00
Fulton. Mrs. S. C. R.	1 03
Gaines. M. and B. H.	50
Gouverneur. Eli Mix \$10., Mr. and Mrs.	
Milo Shattuck \$5. ea., Mrs. H. D. Smith	
\$5., M. C. \$1	26 00
Groton. Mrs. S. H. B	1 00
Irvington. Mrs. R. W. Lambdin	5 00
Lake George. Rev. Henry S. Huntington	5 00
Lawrenceville. L. Hulburd	5 00
Le Roy. Mrs. S. Covert	5 00
Livonia Station. Mrs. A. C. Kingsbury.	2 00
Marcellus. First Ch.	21 00
Middlesex. Lester Adams and Mrs. Lester	
Adams \$5. ea	10 00
Morrisania. ESTATE of E. Withington by	
Trustees (additional)	10 00
Nanuet. Mrs. Susan King	8 25
Newark Valley Cong. Ch.	36 00
New York. American Bible Soc. 25 bibles,	
\$153.15, for students. Fisk U.—Gen. C. B.	
Fisk \$100, Mrs. Stephen Griggs \$50., Alex.	
Ostrander \$5., "Life long friend," \$3.,	311 15
North Walton. Cong. Ch.	15 00
North Winfield. Miss E. J. Alexander.	20 25
Palmyra. Mrs. Mary A. Woodward to const.	
Mrs. LUCY L. BOWMAN, L. M.	30 00
Pekin. Miss Olive Root	6 00
Penn Yan. Chas. C. Sheppard (\$30. of which	
to const. Rev. D. H. PALMER, L. M.)	150 00
Perry Centre. M. A. Barber	4 90
Philadelphia. ESTATE of Alvah Murdock,	
M. D., deceased.	170 55
Port Leyden. Mrs. A. K. Mervin	5 00
Ransomville. John Powley	5 00
West Camden. H. S. McK	1 00
West Chazy. Rev. L. Prindle	5 00

NEW JERSEY.

Newark. Belleville Av. Cong. Ch.	60 00
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PENNSYLVANIA, \$27 08.

Cherry Ridge. M. Darling	2 00
Meadville. Miss Eliza Dickson	15 00
Pittsburgh. Plymouth Cong. Ch.	10 08

OHIO, \$1,231.88.

Ashtabula. Mrs. R. Southwick	10 00
Brownhelm. Cong. Ch.	16 60
Cleveland. ESTATE of B. Pelton \$1000, by	
John G. Jennings, Ex., Euclid Av. Cong.	
Ch. \$48.93.	1,048 93
Columbus. M. E. H.	60
Geneva. First Cong. Ch.	20 00
Greenwich. Luther Mead \$3., M. E. Mead \$2.,	5 00
Huntsburgh. Cong. Sab. Sch. Ass'n.	15 00
Lindenville. Mrs. L. C. Bearss	2 00
Norwalk. Rev. A. M.	50
Oberlin. First Cong. Ch. \$15., Mrs. J. Miller	
\$12 50, for students. Fisk U.	27 50
Martinsburgh. G. Stewart \$5., J. Demuth	
\$2., J. S. B. and Dr. T. \$1. ea., Others \$2.75.	11 75
Painesville. Uri Seeley \$15., E. E. J. \$1.	16 00
Putnam. C. H. Meriam	5 00
Rutland. Mrs. Liana Gordon	5 00
Springfield. Rev. James McFarland	3 00
Strongsville. Elijah Lyman	20 00
Toledo. Miss L. A. Parmelee, for a student,	
Straight U.	4 00
Unionville. Mrs. A. R.	1 00
Wadsworth. G. Lyman	20 00

INDIANA, \$47.70.

Elkhart. Cong. Ch.	5	20
Fort Wayne. Cong. Ch. \$16.75 and Sab. Sch. \$15.25 for a pupil, <i>Tougaloo U.</i>	32	00
Greensburgh. J. B. M. and S. R. B. for the Debt.	1	25
Mechanicsville. Cong. Ch.	9	25

ILLINOIS. \$198.26.

Chicago. Mrs. Jane B. Eells \$4. "Advance," \$2., F. G. E. 50c.	6	50
Deans Corners. Mrs. L. C. S.	1	00
Dwight. J. C. Hetzell, for a student, <i>Straight U.</i>	10	00
Galesburg. Mrs. Julia T. Wells.	15	00
Knoxville. W. H. H.	1	00
La Fayette. Cong. Ch. for <i>Straight U.</i>	3	00
Metamora. P. M.	1	00
Payson. Cong. Ch.	38	30
Polo. Mrs. R. M. Pearson	3	00
Providence. Mrs. H. Bacon.	5	00
Roseville. Rev. A. L. Pennoyer and Wife.	5	00
Saint Charles. Cong. Ch., Mon. Con., \$2.56, A. C. W. and D. F. \$1. ea.	4	56
Sparta. Dist. No. 4	3	40
Stillman Valley. Cong. Ch.	32	00
Tonica. Rev. H. A.	50	
Toulon. Cong. Ch. for <i>Straight U.</i>	57	00
Tremont. Mrs. James Robinson, for students, <i>Fisk U.</i>	10	00
— P. M. Wells, for the Debt.	2	00

MICHIGAN. \$1,278.33.

Adrian. Plymouth Ch. Sab. Sch. for a Teacher	10	00
Albion. Presb. Ch. for a student, <i>Fisk U.</i>	7	28
Alpena. Cong. Sab. Sch. \$10. for a student, <i>Talladega C.</i> —Mrs. W. H. J 50c.	10	50
Barry and Johnstown. Cong. Ch.	10	25
Bedford. Rev. James L. Crane.	5	00
Chelsea. Cong. Ch.	15	00
Detroit. First Cong. Ch. \$391.75—First Cong. Ch. \$75.35, and Sab. Sch. \$15., Second Cong. Ch. Sab. Sch. \$20., Church of the Brethren \$20., Aid Soc. \$10., Mrs. Chas. Foote \$5., for students, <i>Fisk U.</i>	537	10
Greenville. Cong. Ch. \$62.70—M. Ratan \$50., for the Debt.	112	70
Kalamazoo. Plym. Ch. Sab. Sch. \$15., Mrs. H. B. \$1 and J. W. S. 75c.	16	75
Lansing. Cong. Ch.	52	00
Litchfield. First Cong. Ch.	31	00
Northville. Daniel Pomeroy, for the Debt.	5	00
Olivet. Cong. Ch.	25	25
Rochester. Cong. Ch.	6	50
Somerseset. First Cong. Ch.	16	00
Summit. Cong. Ch.	8	00
Troy. BEQUEST of Mrs. Eunice Jones Morse by Lewis H. Morse	300	00
Union City. Israel W. Clarke, for the Debt.	100	00
Waukesha. Wm. Dawes, for a student, <i>Talladega C.</i>	10	00

WISCONSIN, \$183.80.

Milwaukee. Spring St. Cong. Ch.	32	89
Avoca. Cong. Ch.	1	00
Columbus. Olivet Cong. Ch. to const. DEA. E. G. SMITH, L. M.	33	06
Fort Atkinson. Cong. Ch.	16	00
Genesee. Cong. Ch.	9	50
Koshkomong. Cong. Ch.	4	75
New London. Happy Workers, 2nd Ward School.	4	00
Oakfield. Cong. Ch.	7	00
Racine. Mrs. S. Miller.	2	00
Salem Station. Cong. Ch. for the Debt.	63	30
Shopiere. John H. Cooper.	5	00
Sun Prairie. Rev. Josiah Beardsley.	5	00

IOWA, \$385.80.

Algona. Rev. C. Taylor.	2	50
Burlington. Mrs. Jos. Everall.	5	00
Castalia. Wm H. Baker and family (\$30. of which to const. Mrs. L. J. MURBOCK, L. M.)	56	00

Council Bluffs. Cong. Ch.	34	00
Des Moines. Woman's Miss. Soc. of Plym. Cong. Ch.	25	00
Exira. Lyman Bush.	5	00
Grinnell. Mrs. C. F. Dike \$200., Cong. Ch. \$29.80, S. S. Class by Miss L. C. Bailey \$1.50.	231	30
Manchester. Rev. B. M. Amsden.	10	00
Sioux City. Wm. R. Smith.	5	00
Tabor. "A Friend" \$5., H. M. Williams \$2., Vinton. Joseph Young.	7	00
	5	00

MINNESOTA, \$80.97.

Mazeppa. Cong. Ch. and Soc.	7	05
Medford. S. H.	1	00
Minneapolis. Plymouth Ch.	11	00
Northfield. Cong. Ch.	33	97
Red Lake. L. M. Pratt, for the Debt.	5	00
Saint Paul. House of Hope Sab. Sch. Miss. Soc. for the Debt.	15	00
Waseca. Cong. Ch.	7	95

CALIFORNIA, \$153.

Napa City. Mrs. E. B. Spencer, for the Debt.	10	00
Oakland. First Cong. Ch. (of which from Oliver Hawes \$5., A. P. Flint \$4., Miss Merritt \$3.,) for <i>Chinese M.</i>	23	00
Patchin. Rev. James R. Wright	2	00
Redwood. Cong. Ch. for <i>Chinese M.</i>	6	45
Sacramento. Cong. Ch. for <i>Chinese M.</i>	40	65
Santa Barbara. Cong. Ch. for <i>Chinese M.</i>	25	00
San Francisco. Miss Sophia Earle \$6., Green St. Ch. (ad'l.) \$2., Chinese \$7.00 for <i>Chinese M.</i>	15	00
Stockton. Cong. Ch. (of which from M. C. Brown \$2.) \$30., Chinese 40c., for <i>Chinese M.</i>	30	40

OREGON, \$15.

Canon City. E. S. Penfield, for the Debt.	5	00
Forest Grove. Cong. Ch.	10	00

MARYLAND.

Baltimore. First Cong. Ch.	304	90
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TENNESSEE, \$86.75.

Chattanooga. Cong. Ch.	6	00
Nashville. Fisk University.	80	75

NORTH CAROLINA.

Wilmington. Freedmen.	13	00
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SOUTH CAROLINA.

Charleston. Avery Institute.	435	95
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GEORGIA. \$454.39.

Atlanta. Atlanta University \$155.84, Rent \$11., Prof. C. W. Francis \$100., Isham Lewis \$2.50, A. J. Delbridge \$2.,	271	34
Macon. Pub. Sch. Fund.	170	00
Savannah. Freedmen \$11.05, Rent \$2.,	13	05

ALABAMA, \$240.10.

Mobile. Emerson Inst.	74	75
Talladega. Talladega C. \$89.50, Cong. Ch. \$76.85.	165	85

LOUISIANA.

New Orleans. Straight University \$141. Exhibition \$13.60.	154	60
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MISSOURI, \$44.80.

Saint Louis. Plym. Cong. Ch. to const. BERTRAND GILLETTE, L. M.	30	00
Warrensburg. Rent.	14	80

\$80.

— Cong. Ch., for <i>Straight U.</i>	50	00
— Cash, by D. E. E.	30	00

Total, \$13,924.41

Total from Oct. 1. to Dec. 1. \$23,443.10

WM. E. WHITING,

Asst. Treas.